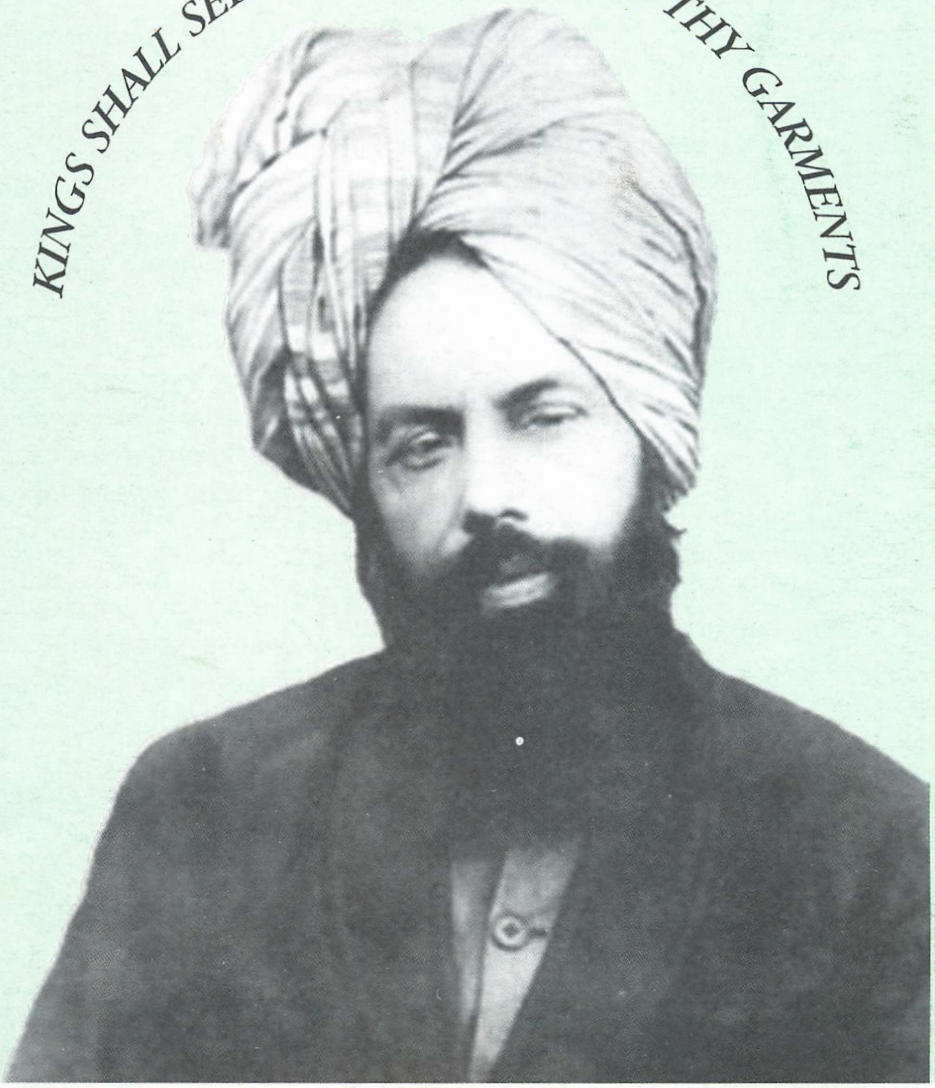
THE Ahmadiyya Gazette USA

إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ

March - April 2003 Masih-e-Maud Number

A Revelation to the Promised Messiah (as)

KINGS SHALL SEEK BLESSINGS FROM THY GARMENTS



Promised Messiah's Claim in His Own Words

The golden principle for ascertaining the truth of a claimant is to find out his own words about the claim, for, those who do not believe in him will never tell you the truth; telling the truth is not in their interest. How can they bring you nearer to the truth when they themselves are far from it. Quite a lot of things are being said about the Founder of the Ahmadiyya Movement. His claim is being distorted and accusations are leveled against him in respect of his love and fidelity for the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and the noble religion of Islam. Even it is most erroneously alleged that his followers recite a Kalima different from the one given to his Ummat by the Holy Prophet, Muhammad, peace and blessings of Allah be upon him. Some mischievously speculative people go to the extent that the Founder of the Movement, God forbid, distorted the Holy Quran by making some changes in it. There is nothing farther from truth than this malicious statement. I wonder why the people of this ilk don't fear God.

We are reproduce below the extracts from the writings of the Promised Messiah, the Founder of the Ahmadiyya Movement, peace be on him, and invite those who are still outside the fold to ponder over them.

He (peace be on him) says:

Now about my claim which is supported by a host of arguments and proofs....

- *Is it not enough to establish the truth of my claim that the Holy Quran has discussed in graphic detail the signs of and circumstances relating to my coming.*

- *In a way, my name too has been foretold.*

- *Even the name of my village, namely, Kadaa is also there in the traditions.*

- *The traditions further prove that the Promised Messiah will be born in the thirteenth century and will appear in the fourteenth.*

- *In the Sahih Bokhari is found the full description of my facial features.*

- *And this too is laid down in as many words that the Promised Messiah will appear to the East of Damascus. And is not Qadian in fact to the East of Damascus?*

- *Similarly the timely occurrence of lunar and solar eclipses in the month of Ramadhan just when I had announced my claim to be the Promised Messiah and the people at large had refused to accept this claim as authentic.*

- *Similarly, in keeping with the prophecies of the Quran and the traditions, the invention of the railways and the camel's consequent redundancy.*

- *obstacles to the performance of Pilgrimage to Kabaa.*

- *the age of the triumph of the cross.*

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From The Holy Quran

And remember when Jesus, son of Mary, said, O children of Israel, surely, I am Allah's Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name will be Ahmad. And when he came to them with clear proofs, they said, this is clear enchantment. But who could do greater wrong than he who forges a lie against Allah while he is invited to Islam? Allah guides not the wrongdoing people. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

Sacred Sayings of the Holy Prophet

(Peace and Blessings of Allah be upon him)

Narrated by Ja'far as-Sadiq

Allah's Messenger (peace and blessings of Allah be upon him) said, "Rejoice and rejoice again. My people are just like the rain, it not being known whether the last or the first of it is better; or it is like a garden from which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi the middle and the Messiah the last? But in the course of that there will be a crooked party which does not belong to me and to which I do not belong."

(Al-Tirmizi)

From the Writings of the Promised Messiah (Peace be on him)

My statement concerning the Promised Messiah whose descent from heaven and Second Advent into the world is awaited, which God Almighty has disclosed to me by His grace and mercy, is that there is no mention in the Holy Qur'an of the second advent of Jesus. According to the Holy Qur'an he departed from this world forever. Some *ahadith* which are replete with metaphorical images, predict the second advent of Jesus. Their context indicates that they do not predict the second coming of Jesus, son of Mary, but comprise metaphorical statements which meant that in an age that would resemble the age of Jesus, son of Mary, a person will resemble Jesus, son of Mary, in his temperament, power and function. As Jesus, son of Mary, had revived the religion of Moses and had set forth afresh the true teaching of the Torah which the Jews had forgotten, in the same way this second Messiah would revive the faith of the Prophet who was the like of Moses and was the Seal of the Prophets, peace and blessings of Allah be upon him. This Messiah of the Prophet who was the like of Moses will, in the events of his life and all other consequences that his people will experience on account of their obedience to him or their denial of him, completely resemble the Messiah of Moses. God Almighty has revealed to me that I am that Promised Messiah.

(Izala Auham, Ruhani Khazain, Vol. 3 pp. 121-122)

BISMILLAH HIRRAHMAN NIRRAHEEM
NAHMADOHOO WA NOSALLY ALA RASOOLEHIL KAREEM
WA ALA ABDEHIL MASSIHIL MAOOD

Friday Sermon Delivered By Hazrat Khalifatul-Massih IV (aba)

On November 23, 2001 at Baitul Fazal Mosque, London

Translated by Bushra Shahid
Translation Team Member, Lajna Imaillah USA)

After the recitation of *Tashahhud and Ta'awwuz and Surah Al-Fatihah Hazur Ayyadahullah Ta'ala said:*

Today's sermon pertains to the Divine Attribute *'Mujeeb'*. First, let me present to you the etymology of this word. The [Urdu] word 'jawaab' (answer) is used as the antonym of the word 'sawaal'(question/ request). ' Sawal' is of two kinds. One simply requires a verbal answer to a question that is given verbally. For instance, you ask for direction to a place or inquire about something unknown to you and the answer is given accordingly. The other is to solicit for a blessing and the answer to this is given by granting that blessing. An example of the first kind is "respond when the Messenger of Allah calls you" (translation of Arabic) while "I have given to

both of you what you asked for " (translation of Arabic) is an example of the second kind.

"It is said that the word '*al-istajabato'* is also used in the sense of '*al-ijabato'*, that is, to answer while it actually means ' to try to answer and to get ready to answer."

When any one wants to pray, He should start with Thana and Al-Hamad, then invoke the blessings of Allah on the Holy Prophet (saw) and then pray for whatever he likes.

The etymology done with, I will now recite the verse that should have been recited first.

" When My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me , that they may follow the right path. (2:187)."

Here, the first point to be considered is that when 'the servants' ask the Holy Prophet, peace and blessing of Allah be upon him, 'then certainly I am near.' Here the Holy Prophet (saw) has not been asked to say to them, 'I am near. [Because] when they ask I am listening. I am near.' And God is very close to those who ask the Holy Prophet (saw). But, there are certain conditions to it. ' I answer the prayer and entreaty of every supplicant when he prays to Me on condition that they also hearken to Me and follow My guidance so that they may follow the right path.'

Hazrat Abu Hurraira (ra) relates that the Holy prophet (saw) said, " In the eyes of Allah, the Exalted there is nothing more noble and worthy of honor than prayer."

Hazrat Fudhala bin Ubaid (ra) relates that the Holy Prophet (saw) heard a man supplicating in Salat. He did not invoke the blessing of Allah upon him (the Holy Prophet). The Holy Prophet (saw) said, 'He was in haste' and sent for that man. Then addressing him or someone else said; "When any of you stands for salat, he should start with Thana and Al-Hamd (Al-Fatihah), then invoke Allah's blessing on His Messenger and then pray for whatever he wants to pray for." (*Sunan Abi Daud,Kitab Al-Salat, Bab Al-Dua)*

Hazrat Abu Hurraira (ra) relates that the Holy Prophet (saw) said: " Allah listens to every-one's prayer. It is either granted in this world or its fruit is reserved for him in the Hereafter or his sins are forgiven in proportion to his prayers provided, there is no element of sin, severing off of blood ties os hurry in it." The companions of the Holy Prophet (saw) inquired " O Messenger of Allah, how does he commit hurry?' The Holy Prophet (saw) replied: " He says, 'I prayed to my Lord so much but He did not accept my prayer.'" (*Tirmizi, Kitab Al-Dawaat*).

There is an anecdote of a saint that explains this saying of the Holy Prophet (saw). It was reputed among the people that Allah heard all the prayers of that saint. One of his disciples requested that he might be allowed to join him in salat [Tahajjud] so that he may learn how he (the saint) prayed. Hence the saint prayed in an audible voice. The disciple heard his prayers as well as the answer he received. (For his instruction, Allah made the revelation audible to him also). The revelation said that all his prayers were rejected. At this the disciple almost lost faith in the saint, astounded that he was following a strange man who was

told by Allah that all his prayers were rejected and yet he persevered in praying. However, in response to this revelation, the saint most humbly submitted; "O Allah I am a supplicant begging at Your door. I am not going to desist even if my prayers continue to be rejected." At this he received another revelation; " All your prayers to date are accepted and granted."

This is a sign [seems to be a misprint, should be 'an example of'] perseverance in praying and despondency is a sin. Iblis (Satan) is Despondency. Then persevere in praying and even if they are not answered, they are, in fact, accepted in diverse other ways, as the Promised Messiah (as) has elucidated in his writings from which I will quote later.

Hazrat Abu Musa (ra) relates that some people, who were travelling with the Holy Prophet (saw), started praying in a loud voice. At this the Holy Prophet (saw) said; " You are not praying to one who is deaf or is not present [where ever you are]. You are supplicating to the Being who is *Qreeb* (Near) and *Mujeeb (the one who answers).* He hears your supplications and grants them." Then he said ; " O, Abu Musa! Shall I tell you about one of the treasures of Paradise? It is '*La haula wa la quwata illa billahil aliyyul azeem.*' It is a very comprehensive prayer and it means that there is nothing to fear. One should only fear Allah. And man has is no power except that which is bestowed upon him by Allah. Thus, it is a very comprehensive prayer and it was customary with the Holy Prophet (saw) that he used to recite it twice when the words '*Hayya ilassalat*' and '*Hayyalalfalah*' of the *Azaan* were recited.

Nothing can stand in the way of fate (Divine Decree) except supplication and nothing can prolong life except virtuousness.

Hazrat Suleman (ra) relates that the Holy Prophet (saw) said: " Nothing can stand in the way of fate (Divine Decree) except supplication and nothing can prolong life except virtuousness." Now the first point to be comprehended here is that the only thing that can altar fate is prayer and that itself is a part of fate. So, intercession is a separate subject. Heartrending prayers, many a time, avert immanent calamities in a way that is beyond human imagination. I receive letters that relate that some people had cancer, the doctors had given up all hopes and declared them to be incurable. But, Allah, the Exalted gave them glad tidings in answer to their prayers and they were cured without any medical treatment and medicine. Thus, diseases can be cured even without medical treatment but belief [in Allah} and faith in supplication is absolutely essential to it. The second point is that ' nothing prolongs life but virtuousness.' This actually means that when we do any good deeds to others they pray for us and such prayers usually include prayer for longevity. So, if you want to attain to the age destined for you, you should continue to do good deeds to others. They will pray for you and Allah will certainly grant their prayers.

Hazrat Zaid bin Aslama says that his father related to him that Hazrat Umar bin Khatab (ra) appointed his freed slave Hunnay the administrator of a reserved pasture and said to him; "O Hunnay! Be lenient with the Muslims and protect yourself from the curses of the oppressed. Their imprecation is certainly accepted [by Allah].

There is a *Hadith* of the Holy Prophet

(saw) narrated by Hazrat Abu Hurraira (ra) that the Holy Prophet (saw) said; " Undoubtedly, the prayers of three persons are definitely accepted - of the oppressed, the traveler, and of a father for his child.

An another version of this *Hadith* mentions 'mother' instead of 'father'; that the curse of a mother for her child is never rejected because, only a very deep hurt can provoke its utterance. But the version that I have just read out mentions 'the father' instead of 'the mother'.(*Tirmizi, Kitab: Al Birr Walsallata, Baab: Ma Jaa-a Fee Da'watal Waledain*).

Hazrat Abdullah bin Amr bin Aas (ra) relates that the Holy Prophet (saw) said; " Prayer of a fasting person at *Aftar* (Time for breaking the fast) is never rejected.' (*Sunan Ibne Majah, Kitab: Al-Saum*). So, at *Aftar,* one should also pray for whatever one likes along with the recitation of this prayer: "Allahhumma laka summto wa ala rizqeka afterto." (O, Allah! I kept the fast for You and I break it with the food You have provided). Hazrat Ma'az (ra) relates that the Holy Prophet used to recite this prayer at *Aftar.*

Khalifatul Massih I (ra) says: " Ujeebo da'watedday eza daanay" (I answer the prayer of the supplicant when calls on Me) does not mean that you are granted whatever you ask for. Because, in another place, in Surah Al- Anam, verse 42, it has been said, "...bal iyyaho teddoona .....inn shaa" – (... but on Him alone You call; then He will remove that which you call on Him to remove if He pleases...). That is, according to verse 42 0f *Surah Al-Anam,* what you pray for, is granted and the harm averted from you, if Allah so wills. Therefore, it should be borne in mind that every prayer of even the helpless is not granted. Allah takes into consideration the circumstances and that is why a prayer is granted if He wills. Here 'al' is used to indicate this. He (Allah) has also said; *'falyyastajeebulee walyyumenoobee" (obey me and believe),* that is, the greater is your obedience to Me, the greater is your faith, the more will your prayers be answered by Me." (*Zameema Akhbar Al-Badr, Qadian. April 8,1909)*

"If people ask, 'how fasting can be a means of attaining nearness [to God] answer; "*fainni qreeb* ...yershodoon." That is, 'I am near and in this month I hear the prayer of the supplicants' It is worth remembering that though this verse is concerning [all prayers] in general - that one's prayers are heard by God – it is concerned with [prayers in] this blessed month in particular. " What you pray for in this month will be granted to you" but, first they should obey what I have commanded and attain [true] faith so that they may be successful in attaining their desired goals and in this way they will make great progress." (*Haqaiq-ul-Furqan vol. 1, P 308*)

" Just as fasting is a means of learning *Taqwa* (righteousness) it is also a means of getting close to Allah. That is why, when Allah mentions the month of Ramadhan, he says: " And when My servants ask thee about Me, answer; 'I am near. I answer the prayer of the supplicant when he calls me'. So they should hearken to Me and believe in Me, that they may follow the right way."[2:187]. Here He says that just as fasting is a means of learning *taqwa* it also a means of attaining nearness to Allah. Apparently, the two seem to be separate issues but, in fact, *'taqwa' and 'qurb-e-ellahee' (nearness to Allah) are* two names of the same thing and each increases in direct proportion to the increase in the other. Khalifatul Massih I (ra) further says- "This verse (2:187) is in respect of the month of Ramadhan. It tells about the greatness of

this month and it gives true insight into the Divine wisdom in 'If they supplicate to Me in this month I will hear their supplication but, they too should listen to My commands and accept Me....' The words 'laallahum yarshodoon'(so that they way follow the right way) show that this month has a special connection with *'rushd' (guidance) and the means to it are belief in Allah, adherence to His commands and prayer besides several other things." (Al-Hakam January 24,1904 P 12)*

The Promised Messiah (AS) writing about the reality of fasting says:

"People are also unaware of the true nature of fasting. It is true indeed that one can not describe or tell about a country that one has not been to. Fasting is not merely confined to enduring hunger and thrust it has an essence and an effect that can only be realized and understood by experience. It is an inherent characteristic of a human being that the less he eats the more he advances in the purifying his soul and the greater are his visionary powers. This indicates that it is Allah's will that man should reduce one (material) kind of nourishment in order to increase his spiritual nourishment. The one who is fasting should keep in mind that fasting does not mean to remain hungry and thirsty only, it is also necessary to remain occupied with *zikr-e-Ellahi* (remembrance of Allah*)* in order to attain *Tabattal* (perfect devotion to Allah) and *Inqita'* (complete freedom from base worldliness). Hence to keep a fast means to give up the food that nourishes only the body and obtain the other kind of food that nourishes and satisfies the soul. So, those people who fast for the sake of Allah and not as a mere formality, should occupy themselves in *Hamd* (Praiseof Allah*), Tasbih (*Glorification of Allah*) and Tehleel (*Declaring the Unity of Allah by reciting *la ilaha illallah)* so that they may obtain the other kind of nourishment." (*Malfoozat vol. IX P 122,123)*

Promised Messiah (as) says:
When My servants inquire about Me, tell them 'I am near'.

The Promised Messah (AS) says:
" The Holy Prophet (saw) used to worship the most in the holy [month] of Ramadhan. In this month one should endeavor to be entirely free from the thought of eating and drinking and attain *Tabattal* - perfect devotion to Allah . (*Taqreer Jalsa Salana 1906 P 20,21)*

Again the Promised Messiah (as) says:
" When My servants inquire about Me, tell them 'I am near'. That is, when those, who believe in Allah and His Messenger want to know what are the favors that Allah has reserved for them exclusively and that are not to be observed among others, then, tell them 'I am near.' That is, the distinction between you and others is that you are Mine and are close to Me; the others are banished and forsaken. When anyone of those among you who always pray, supplicates to Me, I answer him, converse with him, speak with him and grant his prayer the honor of acceptance. So, they should accept My commandments and believe so that they may attain success." (*Jangh- e-Muqaddas, Roohani Khazain Vol. VI P 146 Debate held on May 16, 1893)*

Here, Allah Says: 'I converse with such people.' Now, most people fast and also supplicate with sincerity of heart but, they do not have converse with Allah. So what does it mean? It is the rank and status of the Promised Messiah (as). Most certainly, Allah did converse with him and He conversed with him frequently. But with the

rest of the people Allah communicates in another way. He listens to their prayers and gives them glad tidings of acceptance of their prayers through dreams. Then the prayers begin to show results and the impossible becomes possible and then a reality. Thus, the glad tidings of acceptance of prayer foretold by Allah [in the dream] is fulfilled.

The Promised Messiah (as) says: " When my servants ask what is the proof of My existence, answer that I am very close." That is, there is no need of great arguments. My existence can be realized in the nearmost way that is also the easiest evidence of My existence. I hear the prayer of everyone who supplicates to Me and give him the glad tidings of success through revelation which not only strengthens belief in Me but also proves without a shadow of doubt that I am the Omnipotent. But, the people should attain such a state righteousness and mercy [for other] that I would hear them. And before they have attained perfect knowledge of Me, they should believe in Me and affirm that I exist and I have all powers and capabilities. Because only the one, who believes is blessed with *ma'rafat* - true knowledge of Allah. (*Ayyam-e-Sulah, Roohani Khazain Vol. 14 P 260, 261)*

The Promised Messiah (as) says:

"It is a true and definite fact that Allah hears the prayers of His servants and honors them with acceptance but, He does not accept any reckless and insensible prayer. In a state of frenzy, man can be imprudent and ignore the factual consequences of what he prays for but, Allah who is the true well-wisher of the supplicant does not grant such prayers because of their noxious consequences." That is, very often, a man's prayer for himself and children, because of his ignorance and thoughtlessness, is actually bad for himself and his children. Hence his prayer goes unanswered but since this is a blessing in disguise for him, therefore, it is an acceptance of his prayers. " So the rejection of his prayer is in fact the acceptance of it. Allah grants those prayers as the consequence of which man can escapes misfortunes and calamities. But prayers that are pernicious are accepted in the form of rejection. It should also be borne in mind that there are certain conditions that make prayers worthy of acceptance. Some of these pertain to the to the person who supplicates and some pertain to the person who requests the supplicant to pray [for him]. The one who requests another to supplicate for him should have a profound and humbly fearful veneration of Allah, that He is Independent of all. He should become godly and peaceable and seek to please Allah by being righteous and truthful. In such a case the door of acceptance of prayer is thrown open." (*Report Jalsa Salana 1897 P 132)*

There are many instances from the life of the Promised Messiah (as) that people wrote to him and requested him to pray for them but he advised that they should also pray for themselves. Thinking that someone is close to Allah and therefore put on him the burden that his prayers are accepted does not bestow on anyone a soul truly at rest (*Nafis-e-Mutmainna*). It turns one into a worshipper of saints instead. That is why he (the Promised Messiah) always used to advise; "You too should pray for yourself." Some times, amazing incidents happened as a result of these prayers. A companions (ra) was shown in his Salat the very same Surahs (Chapters) that the Promised Messiah (as) had seen himself reciting in a dream when he was praying for the success [of that companion] in a certain law suit. He did not know Arabic,

so he went to the *Maulvi* of his village-mosque and related to him that he had seen these strange words in his dream. The Maulvi was astonished and asked him; " Don't you know what they mean? " Probably this incident is related to the father of Chaudry Fateh Muhammad Sial Sahib (ra). He replied' " I don't understand it at all.." The Maulvi said; " Whether you understand or do not understand the fact is that you have been successful in your law suit. You have won!" Thus Allah accepted his supplication and showed him through personal experience how prayer is answered.

When you implored the assistance of your Lord, and He answered you, saying,' I will assist you with a thousand of angels, following one another. *(8: 10)*

" So their Lord answered their prayers saying, 'I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow – a reward from Allah, and with Allah is the best of rewards." (3:*196).*

The Promised Messiah (as) says:
" The time that intervenes between a prayer and its acceptance is sometimes fraught with overwhelming trials. But the resolute and the virtuous by disposition and wise feels behind these trials and tribulations the fragrance of His Lords' favors and foresees that Divine help is at hand. Another benefit latent in these trials is greater fervor in supplication. Because, the greater the intensity and agony of suffering the more does the soul melt with humility in praying.
All these are means that lead to acceptance of prayer. Hence one should never despair or show impatience or become restless and thus entertain suspicion about his Allah. Nor should anyone assume that his prayers are not answered. To do so means a denial of an attribute of Allah that He is Al-Mujeeb – the One who answers prayers." (*Malfoozat Vol. 4 P 434, 435)*

Now, some young people get up set and write to me that they have prayed so much but their prayers remain unanswered. This is a very great sin; it means despairing in prayers. One should continue to supplicate, Allah will answer in whichever way He deems is the best.

" When you implored the assistance of your Lord, and He answered you, saying,' I will assist you with a thousand of angels, following one another.' (8: *10)*

Hazrat Umar Al-Khatab (ra) relates that the Holy Prophet (saw) looked at the *Mushrikeen* who were one thousand strong whereas he had a little more than three hundred with him. They (the Meccans) were great horsemen and brave warriors and there were women who were singing [war] songs to excite their zeal and fervor. The Muslims were in such a pitiable state that some had only a cudgel in their hand, some were lame and some were minors." It was an extremely sad time in which all the prayers of the Holy Prophet (saw) were answered. Otherwise, during the battle of Badr people did not actually see the promised angels but the promise [of assistance]

that was given was indeed fulfilled.

Hazrat Umar bin Al-Khatab relates that Holy Prophet (saw) looked at the *Mushrikeen* who were one thousand strong while his companions (ra) were a little more than three hundred. Then he turned and faced the Qibla (Ka'aba), raised his hands and began to supplicate to his Lord thus: " O Allah! Fulfill the promise You have made to me. O Allah! If You would let this small party of Muslim perish today then, there will be none left on the face of this earth to worship You." Now, this is not (Allah forbid) a threat. It simply meant: 'I have trained such kind of *ibaad* (worshippers) that the like of them can not be prepared again. They have learned the art of worship from me. If they are killed then who will worship You?' " He continued to entreat his Lord in this manner till the shawl slipped down from his shoulders. At this, Hazrat Abu Bakr (ra) went to him, picked it up and replaced it on his shoulders and embracing him said; ' O Prophet of Allah you have indeed implored and entreated your Lord long, He will certainly fulfil His promise with you.' At that time Allah revealed the following verses of the Holy Quran: " When you implored the assistance of your Lord, and He answered you, saying, 'I will assist you with one thousand angels, following one another."(8:10). *(Tirmizi, Kitab Al-Tafseer).*

The Promised Messiah (as) says: " Our Living God, The Self-Subsisting and All-Sustaining talks with me like a human being. When I ask a question and supplicate to Him He answers in powerful words and even if I continue and I ask a thousand times He does not put me off. He discloses amazing and wonderful news of the Unseen through His words and shows manifestations of His extraordinary powers till a firm belief is bestowed [on the recipient] that He alone should be declared God. It is He, Who answers prayers and tells of their acceptance beforehand. He solves great difficulties and, in answer to intense prayers the sick, who are almost dead are revived and relive. And He reveals [to the supplicant] all these intentions of His before their fulfillment. There is no God but our God. By foretelling the future events through His [revealed] words, He proves that He is the God of the heaven and the earth. It is He who spoke to me and said to me; " I will protect you from death by plague and all those dwelling in your house who are leading a life of piety and abstinence. In this age [of plague epidemic], has anyone else published a revelation and announced that Allah is responsible for him, his wife and his children and all those who dwell within the four walls of his house?" *(Naseem-e-Dawat P 82)*

Now, it is a fact and Ahmadi historians, who are definitely trustworthy and reliable men, say that in the house of the Promised Messiah (as), not even a mouse suffered from plague, the [Divine] protection was so complete and perfect. Those who suspected that they had caught the plague had their suspicions dispelled by the Promised Messiah (as) himself. For instance, we have the incident of Hazrat Maulvi Muhammad Ali (ra) that he fell ill and even had a lump. Hazrat Khalifatul Massih I (ra) examined him and was of the opinion that undoubtedly he had the symptoms of plague and there was no remedy for it. The fever was sky high and in great agitation he (Maulvi Muhammad Ali) asked again and again for the Promised Messiah (as). Now, people dare not venture near a patient of plague lest they should catch it. The Promised Messiah (as) had such a firm belief [in the words of Allah] that he went straight to him, put his hand on his forehead and asked; " Maulvi Sahib, do you have fever?

You don't have any fever." All of a sudden the fever has disappeared and the lump had subsided, Maulvi Muhammad Ali Sahib (ra) sat up, amazed that he had no fever or pain at all. The whole life of the Promised Messiah (as) was a miracle. In fact, the miracles appeared in such abundance that if the Jama'at was to make a research on the miracles that were granted to him it will be found that every household has witnessed some miracle of the Promised Messiah (as).

" I tell you truly that our helpless crying and complain to Allah Almighty, rouses and brings His Grace and Mercy. And, on the basis of experience, I say that I have not only felt Allah's Grace and Mercy, in the form of acceptance of prayers, gravitating towards me but also witnessed it. Though the blind minds of the philosophers of today are unable to perceive it, this verity can not, indeed, disappear from the world, specially, when I am ever ready to show that prayers are accepted." (*Malfoozat Vol. I P 190)*

Now, it was not a mean challenge that was given to the whole world: to ask them to come to him and witness instances of acceptance of prayer. Who can throw such a big challenge on his own accord? By the Grace of Allah, all those who came to him did invariably witness some instances of acceptance prayer during their stay.

He said; 'O my Lord, I would prefer prison to that to which they invite me: and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant.' So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing, (12: 34-35).

" *Ahabbo ilayya*," Hazarat Yusuf said, 'I like'" and Allah had him put in prison. " But our Holy Prophet (saw) never uttered such a word. He always implored for forgive-ness 'innaka afuwun tuhibul afva' [You are Forgiveness, You love to forgive]. One should never pray for misery for himself." (*Zameema Akhbar Al-Badr, Qadian. December 2, 1909)*

This comment of Hazrat Khalifatul Massih I (ra) seems to be an affront to Prophet Yusuf (as) but it is, in fact, a comparison intended to point out the greatness of our Holy Prophet (saw)

By no means is the greatness of Hazrat Yusuf (as) diminished by this comment, because, there are many reasons behind that prayer. Had he not prayed for imprisonment, he would not have interpreted the dreams of his two fellow-prisoners. Then, the man, who was close to the king and was released from prison, would not have come to Hazrat Yusuf (as) for the interpretation of the king's dream. Finally, there would have been no arrangement to feed the starving people. Khalifatul Massih I (ra) made this comment out of his great love for the Messenger (saw) of Allah. He was giving an instance of his superiority that he (saw) never prayed to be imprisoned. The many subtle raison d'etre latent in the prayer of Hazrat Yusuf (as) that bore endless consequences, were not the issue in question.

Now what did the Promised Messiah (as) pray for everyday? He tells us himself: " Firstly, I pray for my own self that Allah may employ me to do such work as will be the means of manifesting His Honor and Glory and fully enable me to please Him. Secondly, I pray for my spouse that she may be the joy of my eyes and follow the way of Allah's will and pleasure. Thirdly, I pray for my children that they all may be servitors of the Faith. Fourthly, by name for my sincere friends. Fifthly, for all those who belong to this community [Ahmadiyya] whether I know them or do not know them." (*Mafoozat Vol, I P 309*

New Edition)

Praying for the fourth category of sincere friends, each by name, has now become impossible because, letters from such sincere friends come in very large number. The only time I can pray for each individually, by name is when I am reading their letters. Then in *Tahajjud salat* I pray for every category into which I place them according to the nature of their needs and problems.

the Promised Messiah (as) firmly believed that the word of Allah will prove true and it was impossible that it should not.

The revelations (*ilhamaat*) of the Promised Messiah (as), "When My Servants ask you about Me, I am near. I answer the prayer of the supplicant when he calls to Me. I have sent you so that I may provide the means of My Mercy to all the people."
(Translation of Arabic)
(Baraheen-e-Ahmadiyya her Char Hisas, Roohani Khazain P 603, Hashia *der Hashia No. 3)*

"Revelation of February 2, 1903- I will come suddenly with the armies. Your supplication is granted".
(Translation of Arabic)
(Al-Hakam Vol. 7 No. 5 of February 7, 1903)

"I will come all of a sudden with the hosts."
(Translation of Urdu)
(Tazkira, P 460 Ed.1969)

I will answer all your prayers except the ones in respect of your co-heirs.
(Translation of Urdu).
(Haqeeqatul Wahee, Roohani Khzain Vol.22 P 254)

About this revelation the Promised Messiah (as) tells us the occasion on which he had prayed for his co-heirs and his prayer was not granted. He was foretold that his prayer was not granted and he had advised his brother to withdraw the lawsuit as they would not win the case but they did not desist. He (as) writes:

"Mirza Azam Beg, the previous Extra Assistant Commissioner, filed a lawsuit of our evicted relatives, against us, claiming a share in our property and my brother Mirza Ghulam Ahmad, confident of his success, set to fight back. When I prayed about this affair, Allah, the All-Knowing sent this revelation to me [in Arabic], 'I will answer all your prayers except the ones pertaining to the co-heirs.' So, I gathered all my kinsmen and told them explicitly that the All-Knowing God had informed that there was no chance of their success in the case and therefore they should give up the case. But they did not appreciate my advice and began to pursue the case, calculating material reasons that made them confident of their victory. My brother even won the case in the lower court. But, how could the affair be settled contrary to the revelation of the Knower of the Unseen? Finally, my brother lost the case in the Supreme Court and thus the truth of the revelation was vindicated to all.
(Nazool-e-Massih, Roohani Khazain Vol. 18 P 590- 591)

Thus, in spite of their initial success {in the case}, the Promised Messiah (as) firmly believed that the word of Allah will prove true and it was impossible that it should not. They (his brother et al) certainly overjoyed for a short time but, in the Supreme Court the final verdict was given against them and there could be no further appeal after it.

Mystery of the Turin Shroud Recent Findings

Belal Khalid, New Jersey

Shroud of Turin is a relic of intriguing historical value that has puzzled and challenged historians, scientists, theologians and scholars alike. Shroud, which is believed by many to be the burial cloth of Jesus, if proven authentic could be the key to answering many puzzles surrounding the dramatic crucifixion and supposed resurrection of Jesus.

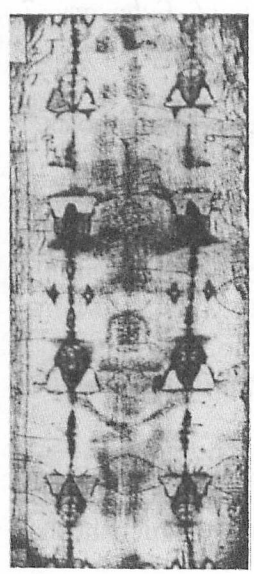
The technical advancements and the wave of inventions that started during the times of Promised Messiah[as] continued in the 20th century. Modern technology has enabled us to analyze the large amount of data stored in the Shroud. The story told by these facts poses serious challenges to the commonly held beliefs in the Christian as well as Islamic world. The Shroud has become the most controversial artifact in the entire collection of Jesus' relics and also the most studied artifact in the entire human history.

The Promised Messiah[as] explaining verse 24 of Matthew says, "Jesus says that a time will come when, from heaven, viz. as a result of the power of divine intervention, there would come into being knowledge, arguments, and evidence which will invalidate beliefs of Jesus' divinity, his death on the cross and his going up into heaven and coming again. (page 40, Jesus in India)" The Shroud has continued to reveal more and more data with technical advancements. If it is the real Shroud of Jesus, it is bound to lead the world towards the claims of Promised Messiah[as] regarding Jesus survival on the cross and travel to India.

In this article, I have attempted to put together modern findings and a brief history of the Shroud.

Early History Destroyed:

Figure of Jesus Christ is marred with uncertainties because of lack of availability of historical evidence. The followers of Jesus fled so many times due to the fear of persecution that most of the relics were transported out of Judea and hidden for centuries. As there was no support from the rulers and people in power in the early centuries, adequate arrangements could not be made for the preservation of relics and other documents. A large number of historical documents and relics were intentionally destroyed or became victim of natural calamities and fire.



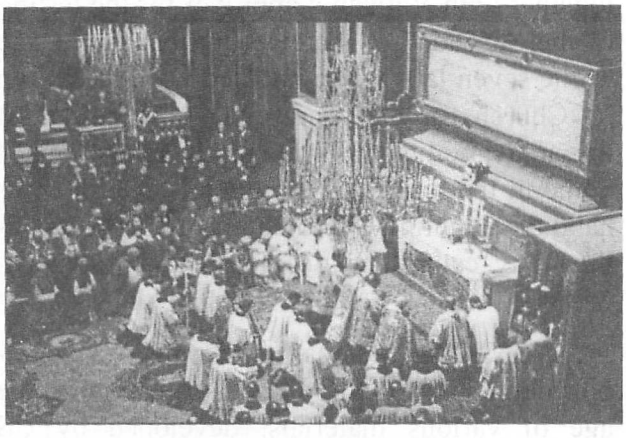
Shroud of Turin

What is Shroud?

It is a linen cloth measuring 14 ft 3 in. by 3 ft 7 in. that appears to portray an image of back and front of a crucified sunken-eyed man that also happens to have the important characteristics of a photographic negative.

Holy See: The Shroud is the property of Catholic Church and is kept in the Church of Holy Shroud in Turin since 1578. In 1983 it was given under the supervision of the Holy See.

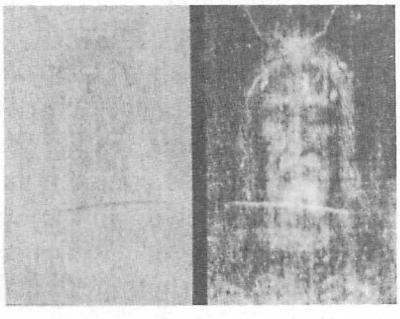
Recent Exhibitions: Shroud is usually displayed 4 to 5 times each century. However, it has been displayed three times in the last 25 years. It was displayed in 1978, 1998, and then in 2000. The next exhibition is expected to be held in 2020 or 2025.



1931 Exposition

Scientific Evidence:

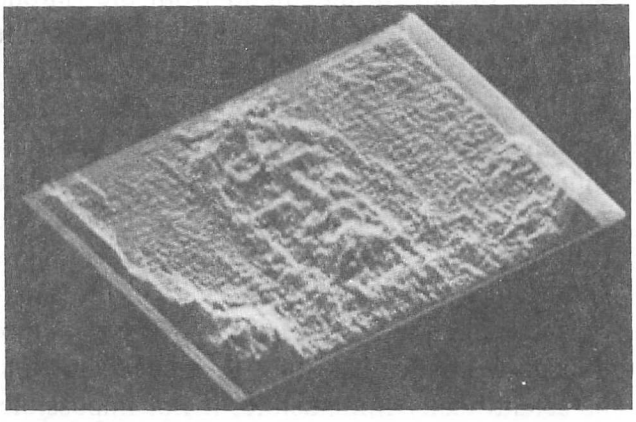
It is quite interesting to note that the modern scientific interest in the Shroud began in 1898 during the lifetime of Promised Messiah[as] when an Italian photographer took the first photograph of the Shroud. To his amazement, during the normal development of the photograph, the photographer noticed that the negative appears like a normal photographic positive. This aroused the interest of scientists and gave birth to a new era of scientific studies in the Shroud.



Face on the Shroud

VP-8 Image Analyzer: In 1976, shroud was analyzed using a VP-8 Image Analyzer, a video processing device and a unique equipment which was invented in 1972. It was analyzed by Physicist Dr. John Jackson and Eric Jumper along with an image specialist Peter Schumacher, who was responsible for taking the design of the first few VP-8 Image Analyzers to production and delivery. The team was astonished to find out that the image on the Shroud had some characteristics of a 3 D photographic negative. They were able to construct a somewhat detailed 3 D image using this device as the image on linen was darker where it was closer to the body and lighter where it was away. The image also contained markings that correspond to the stigmata and stains presumed to be blood.

This new discovery revived every ones interest in this centuries old relic, raised new questions



Face Constructed from VP-8 Analyzer

and drew fresh interest from all disciplines. If the linen cloth was an artifact created by an artist, why would he create something which could not be observed by human eye until the late 20th century when sophisticated technology to interpret such images was invented. Why did the artist not create any more artifacts of this kind? If it was created in medieval times, where did the artist find the technology to create such detailed images? Peter Schumacher who was quite convinced that the Shroud was not a for-

gery concludes in his paper titled, "Photographic Responses from the Shroud of Turin", "It is very unlikely that the properties of photographic negatives were understood in the fourteenth century. It is equally as unlikely that three-dimensional modeling of the gray scale information was understood in the fourteenth century."

Peter Schumacher concludes, "Therefore, it is most unlikely that the Shroud of Turin is a work of "fabrication", or "trickery", or "forgery", of any type. No method, no style, and no artistic skills, are known to exist, that can produce images that will induce the same photographic and photogrammetric results as the Shroud induces."

Pollen Studies: The late Dr. Max Frei, a botanist and Swiss criminologist took samples of pollen and blood from the Shroud by the help of sticky tape in 1973. Frei was able to identify pollens belonging to 58 different plants. He published his report in 1976. Many of these plants are found only in the areas surrounding Jerusalem and the areas of the middle east that include the ancient city of Edessa and Constantinople. Some scientists raised the possibility that probably strong winds or birds carried the pollen to France or Italy. The notion of transported pollen has since then been shown to be scientifically implausible, if not impossible. Frei's initial work on pollen has since then being confirmed by other scientists.

STURP (Shroud of Turin Research Project): In 1978 a team of 40 scientists mostly from USA analyzed the shroud for 5 consecutive days. The wide variety of tests conducted included particle analysis, chemical analysis, blood analysis, photo microscopy, X-ray radiography and others. STURP findings were published in 1981. It was published that there were no signs of any paint or brush marks, the X-ray testing and microchemistry precluded the possibility of paint being used as a method for creating image. The blood stains were proved to be from real human blood. The textile material was confirmed from pre-mediaeval times.

Radiocarbon Testing: In 1988 when samples of threads from the artifact were sent to the labs in Arizona, Oxford and Zurich for carbon dating. A team of scientists was put together with Vatican's approval for the testing of the Shroud. It is noteworthy that only three of the seven labs recommended were picked up by Church for the testing. Arguments against the authenticity of Shroud find their strongest home in the results of these tests. On the other hand the daunting evidence in support of its authenticity cannot be dismissed as circumstantial.

What is radiocarbon dating? Radiocarbon dating is a method used to determine the age of various materials, developed by US physicist Willard Libby in 1946. It is considered one of the most significant discoveries of the 20th century which can possibility aid us to rewrite the complete history of human race from its evolution to various stages, as now we can order time. It is based on the decay of the radioactive isotope carbon-14 (radiocarbon) to nitrogen. Because the carbon-14 decays at a constant rate, the time since an organism died can be estimated by measuring the amount of radiocarbon in its remains. This is a very useful technique to measure the age of archeological fossils and specimens from 500 to 50,000 years old. Radiocarbon technique can be used on many different materials including charcoal, wood, seeds, bone, marine shells, leather, pollen, hair, paintings, blood residues, textile, fabrics, paper etc. It has become so common that hundreds of labs have been set up in various countries of the world. Whenever a new archeological discovery is made, we right away hear how old it is. It is all due to the carbon dating

techniques.

The conclusion of the tests performed on Shroud was widely published in the journal "Nature" signed by many scientists from prestigious institutions:

"The results of radiocarbon measurements at Arizona, Oxford, and Zurich yield a calibrated calendar age range with at least 95% confidence for the linen of the Shroud of Turin of AD 1260 – 1390 (rounded up/down to nearest 10 yr). These results therefore provide conclusive evidence that the linen of the Shroud of Turin is mediaeval."

The publications of the above results caused great deal of disappointment in scholars and scientists who were engaged in the research on the Shroud and were hopeful that they might be able to solve some age-old mysteries related to the resurrection of Jesus Christ. The funding for many of these research projects dried up and some scientists and scholars also lost interest as the Shroud was considered fake.

Radiocarbon Testing Challenged:

Few quite critical studies were conducted in late 1990s on the statistical evaluation performed in the earlier radiocarbon testing and important papers have been published since then challenging the radiocarbon testing results. It has also been stated that due to the widespread movement of the Shroud throughout its lifetime, it has gathered so much contamination that it is impossible to obtain a specimen clean from contaminations. Also, the Shroud has been repaired and patched so many times which added to more contamination. It is well known and documented that the area from where the samples were taken has also been repaired and patched. Some scientists were also able to prove that the fire of 1532 could have altered the carbon 14 to carbon 12 ratios in the Shroud's fabric and distorted the radiocarbon testing. Radiocarbon testing is an excellent technique, but the results can only be trusted if the specimen has been fully preserved. Most often radiocarbon testing is performed on materials discovered unaltered in excavation. What added more to the frustration of scientists was that the original reports published from radiocarbon dating did not include some important statistical assumptions made by the scientists as to the combination of runs and the application of statistical procedures to those runs. These assumptions and procedures if published could have played an important role in the validation of the results by other scientists.

The radiocarbon testing performed in 1988 is no longer considered reliable by a large majority of scientists. In light of the above, it is suggested that another radiocarbon testing be performed with the more carefully selected samples. By performing these tests, perhaps we can unravel the truth regarding the age and origin of this fascinating cloth.

Pathologists Examination:

Pathologist who examined the Shroud also concluded that it is the image of a crucified man. Most of them have reached the conclusion that the man is dead and is in the state of rigor mortis. There are about 120 wounds on the body, some of them inflicted using sharp objects, others wounds caused by piercing and some marks of abrasion. There are numerous marks of blood coming out of the wounds, which has been identified as type AB. Another important thing to note is that Romans often broke legs after crucifixion of victims. The man on the Shroud's legs were not broken. Pathologists also have openly admitted that it wouldn't be possible for any artist of mediaeval times to forge an artifact with these details which only a pathologist of 20th century can confirm and explain.

How the Image was Formed? Scientists to date do not have a promising explanation as to how Jesus's 3-D negative image appeared on the Shroud. Quite a few theories have come up, but none of them has found general consensus. These theories can be broadly categorized into three groups:

In the first group, scientists who believe Shroud to be a mediaeval forgery have tried to demonstrate with the techniques available in the mediaeval times how some artists might have been able to create the image on the Shroud. Many scientists and artists have demonstrated how someone initially used paint on a paper and then transferred the image to a cloth already having blood marks thus creating a picture without paint strokes. Some scientists hypothesize that someone was actually crucified in the mediaeval times and the dead body was used to create an image on the Shroud. Some artists have tried to create a mediaeval photographic lab in which a light sensitive Shroud is exposed to a bright light coming through a small pin-hole. But none of these techniques could satisfactorily create all the effects found in the actual Shroud.

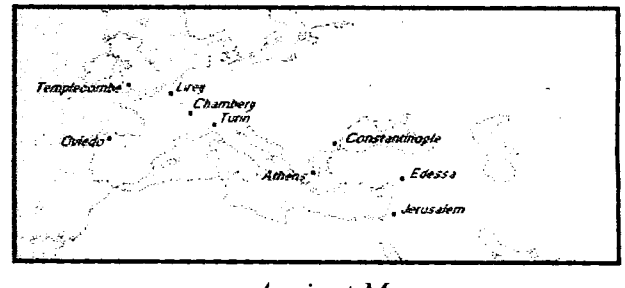
The second group of scientists believe that the Shroud is original and the image on the Shroud was formed due to some chemical/biological processes that happened at the time of Jesus's burial. Prof. Stephen Mattingly of the University of Texas proposed that the body of Jesus was covered with a microbiological film that was formed when dirt, blood, plasma, serum and sweat got mixed together. This accelerated the reproductive overdrive of the ever-present bacteria on the skin surface. Stephen was able to transform this image on a white cloth. This theory requires a direct physical contact of the body with the cloth. We know from Dr. Jackson's VP8 experiments that the actual image is also present on the cloths at those places where some parts of the body were 4 cm or more away from it. There have been some variations of this theory, but again, none of these theories have found wide spread acceptance.

The third group of scientists believe that a supernatural phenomenon happened at the time of resurrection of Jesus. Some of them claim that a quick burst of energy struck on the Shroud which caused the image to be produced. The shroud was hit by a high-energy particle that released radiation within the fiber at a speed greater than the local speed of light. Again, there is no consensus among scientists of this group as to how it happened.

As mentioned before, there is a quite diversity of opinion among the scientist community regarding the formation of image on the shroud. Scientists and artists are constantly evaluating their theories and actively experimenting using new techniques and ideas.

Historical Evidence: We have looked into the scientific evidence for the authenticity of the Shroud. Now, let's look at it from the historical perspective and try to trace back the places where Shroud supposedly traveled.

The first difficulty we face is that historians are unable to find any reference to the Shroud before 1357 CE. But they find various references to Jesus' picture on a cloth in Edessa, which is now called Urfa in the current day Turkey. Today, we believe that the Shroud and the Edessa cloth are one and the same. The Shroud's history before 1357 is essentially the history of the Edessa cloth.



Ancient Map

30 –		*Jerusalem*
30 –	*544*	*Unknown*
544 –		*Discovered in Edessa (Urfa)*
944 –	*1204*	*Constantinople (Istanbul)*
1204 – 1207		*Athens*
1207 – 1357		*Unknown*
1357 –		*Lirey, France*
1464 – 1578		*Chambery, France*
1578 – now		*Turin, Italy*

Most of early history of Edessa cloth is fragmented, or legendary in some cases. However, we know for sure that Jesus' followers persecuted, expelled and arrested by Jews, either hid sacred relics or transported them out of Judea. Tradition tells us that Edessa a city towards the north of Jerusalem was evangelized in the first century, Jude Thadddeus a Jesus' disciple traveled to Edessa. Tradition also says that some letters from King Abgar V, the ruler of Edessa asking Jesus to travel to Edessa to cure him of leprosy was discovered in 4th century.

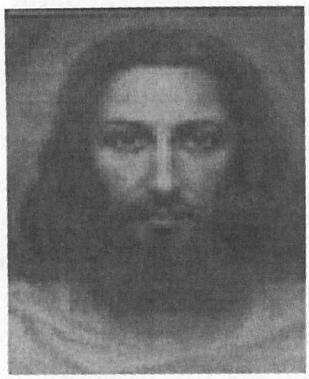
Did Jude carry the Edessa cloth with him when he traveled to Edessa? Or the cloth was moved to some other place and ultimately made its way to Edessa in 544 where it was presented to the King? If it was moved to Edessa in the 1st century, it might was kept hidden because of the fear of invasions, or because of persecutions of Christians or just to safeguard it against the floods to which Edessa was so prone to.

As mentioned, there is no strong evidence of the exact location of cloth from the 1st century to the 6th century. Another theory suggests that it may have been transported to Antioch. Many of the relics of passion were also transposed to Antioch in Turkey which was then the capital of the Roman province of Syria. It is believed that many of Jesus' disciples took refuge in Antioch following Jesus' crucifixion and many relics of passion were secured there. The Shroud found its way to Antioch is also corroborated as Peter was the first to enter the tomb of Jesus after Jesus' crucifixion and was trusted with most sacred possessions of Jesus. Peter lived in Antioch and argued with Paul over the circumcision of Gentiles and used the city as base for his missionary activities between 47 and 54. But also according to the ancient tradition, he established the church of Antioch and served as its first bishop. Most of the other relics have been claimed to be moved to Antioch except Shroud which was claimed by Edessa. The kingdom of Persia threatened to attach Antioch in 529 and reached a short-term truce which ended in 540. Just prior to the initial assault, many fled the city for refuge. Edessa lying about 145 miles northeast was an obvious choice since it maintained a long tradition of religious freedom for the followers of Jesus and had their own bishop. It is suggested that the disciples of Jesus took the Shroud with them to Edessa and hid it in the city walls where it was later discovered and presented to the ruler.

We don't know where it was before the 6th century, but we know somehow it was discovered in 544 and presented to the King. Following its discovery, a church was built in the 6th century in Edessa to hold this sacred historical relic. There are interesting references found by various historians about the Edessa and it's savior cloth. A historian of 6th century mentions that "Edessa is protected by a divinely wrought portrait sent by Jesus to Abgar." An altar painting of 10th century also shows King Abgar V holding a cloth with a picture of Jesus suggest that may be the folded Shroud.

Image of Jesus on Coins

Artists Depictions: It is also of interest that many artistic depictions of Jesus on coins, and pieces of art, paintings, icons, drawings started to appear more like the picture of Jesus on the Shroud after the middle of 6th century, which suggests that it was widely exhibited after its first appearance in Edessa. By then, Christianity had found wide spread acceptance and Jesus picture became the focus of the attention of many artists.



Jesus, an Artist's Depiction

Folds of the Cloth: Another important fact is that the Edessa cloth has also been referred to as tetradiplon in some historical documents which literally means doubled-in-four. If we fold the cloth like this, only the face of Jesus would be visible on the cloth. Physicist Dr. John Jackson used a raking light test and high magnification to reveal the folding marks on the Shroud in exactly the same place where they were expected. It seems, that the cloth remain folded for many centuries probably when it was hidden.

In 944, Emperor Romanus I sent an army to remove the cloth from Edessa that had fallen to Islam and transferred it to its capital Constantinople, now Istanbul. There it remained until 1204 when it disappeared during the sacking of the city by the crusaders of the Fourth Crusades. We know that crusaders looted the treasures and carried away many riches and relics. There is good evidence that the Edessa cloth was taken to Athens and was displayed in a small town in Lirey in France about 150 years later in 1357.

In 1464 it arrived in Chambery France. It came as a gift into the possession of House of Savoy who kept it in a silver reliquary. In 1532, a fire broke out in the chapel which caused one side of the reliquary to melt and the melted silver made holes in the cloth, now known as the poker holes. The nuns and Pool Clare took out the burnt pieces and put diamond shaped patches in the Shroud.. In 1578 Shroud was moved to it's final resting place in Turin, and ever since it has been kept there. An artistic chapel was erected and shroud was placed above the altar in a precious sliver case.

Restoration of Shroud: In June/July 2002 a major restoration project was undertaken by the caretakers of the chapel in order to guarantee the conservation of the Shroud.. All 30 of the patches sewn into the cloth in 1534 by the Poor Clare nuns to repair the damage caused by the 1532 fire were removed. The original backing cloth was also removed and replaced by a light colored cloth. This project also received some criticism from the scientist community due to the controversial nature of the cloth. However, it is complete now and Shroud has been put back in its safe place behind the altar.

Recent Statement from Vatican: When John Paul II visited the relic in May 1998, he said: " As it is not a matter of faith, the Church has no specific competence to pronounce itself on these questions. It entrusts the task of research to scientists, to arrive at appropriate answers for questions related to this cloth...What really counts for believers is that the holy shroud is a mirror of the Gospel."

Various people have different opinion about the possibility of the DNA testing of the Shroud. As the shroud has been touched and handled by so many individuals, it has contributed to the

DNA contamination. At the moment, church is more interested in the conservation project of the Shroud which has recently been completed. Scientists are proposing various new tests which might reveal more information compared to the older tests because of the recent developments in technology.

Promised Messiah[as] Revelation:

Promised Messiah[as] based on revelations from God Almighty told us that the Jesus traveled to India and is buried in Srinigar. He also wrote a book that has been translated into English " Jesus in India". In the recent years because of great influx of Ahmadies into western countries, western historians are becoming more and more aware of the Promised Messiah[as]'s claim regarding Jesus' travel to India. It is quite heartening to note that few historians after conducting extensive research on Jesus' travel to India have now affirmed it and written few books on it. It still has not received wide enough acceptance by historians to warrant scientific and archeological studies of the Jesus tomb in Srinigar. I sincerely hope that at some point in future, scientific research conducted on the grave of Jesus in Kashmir and the Shroud of Turin might bring astounding new discoveries in favor of Promised Messiah[as]'s claim regarding Jesus' travel to India. It would be very interesting to match the DNA testing samples of the Shroud to the Srinigar tomb.

Opportunities for Ahmadi Scholars:

In spite of the massive research carried out to date on the Shroud, there hasn't been much participation from the Muslim scholars. Shroud presents an invaluable opportunity for Ahmadies from many different disciplines including Archeology, History, Botany, Chemistry, Pathology, Medicines, Video/Image Processing etc. to participate in this most fascinating research. I would strongly urge young Ahmadies to look for the nearest Shroud research center. May Allah let us contribute towards the finding of truth in this matter!

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Jalsa Salana-Japan

Jalsa Salan Jamaat Ahmadiyya Japan 2003 is being held on 3rd, 4th and 5th of May 2003 at Okazaki (near Nagoya City), Aichi Prefecture, Japan. Any members interested in attending this Jalsa, please contace National General Secretary at Baitur Rehman Mosque.

Masoud A Malik,
National General Secretary
Jamaat Ahmadiyya, USA

In the Memory of My Grand Father

Lutf ur Rehman, Nashville, TN Father

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

And among others from among them who have not yet joined them.

Al Jumah, 4

In this verse of the Holy Quran, Allah has informed the Muslims about the advent of a prophet in the latter days. Promised Messiah (as) was that prophet. Accor(as)ing to the verse of the Holy Quran, followers of this prophet were compared to the followers of the Holy Prophet A. Promised Messiah (as) has also pointed out this fact in one of his poetic verses.

Indeed the followers of the Promised Messiah (as) established the truth of this comparison with their actions and the lives they lived. Therefore we remember them as Sahabah. The next generation was of Tabayeen. This also included men of great character. Life stories of these men are examples for us by which we can lead our lives. They can be role models for our children.

Today I wish to talk about one such person. Chaudhry Hidayat Ullah sahib was my maternal grandfather. He was born in 1908, the year in which the Promised Messiah (as) passed away. His father Chaudhry Maula Baksh sahib became an Ahmadi in the year 1904.

My first memory of my grandfather goes back to 1965. I was a small child. This was the year when my father came to America for higher education and our family spent that year in the village of my grand father in his home. He was the Numberdar or official administrator of the village. I still remember that he was our best friend. My brother also thought the same. He was very friendly and kind to all children. In the entire one year that we spent in his house, I cannot remember one angry remark from him. He used to play with us. I used to ride on his shoulders. We accompanied him to the farm and he would tell us about animals and plants. We walked in the fields with him and enjoyed the day.

He was particular about the five daily prayers. Most of the time we went to the Ahmadiyya Mosque, for prayers. He was the Imam in that Mosque. The year went very quickly. At home he would get up in the later part of the night for Tahajjud prayer, regularly. He would stand for long time in praying. Even in his old age when he had moved to Rabwah, he used to walk to the mosque for prayers.

We came back to Lahore and started our education. He visited us many times in those years. He was a very kind and humble person. He was modestly educated but very bright. All his children were raised in that village, but all were highly educated. He

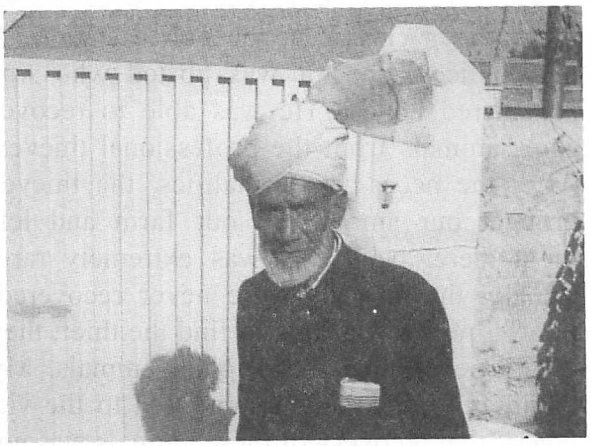
never underestimated the importance of education. He used to say that a true Momin is a sharp person.

He was a devout Ahmadi. Salat and Holy Quran were his first love. He used to recite large portions of the Quran every day. Before partition of India, he lived in Qadian, and participated in the Quran class regularly. He knew all the Quranic supplications by heart. His eyesight was very good. Even in the old age he did not need glasses and read from Quran without help.

He was a thin man. I have never seen him indulge in food in a big way. In fact he used to fast in addition to the prescribed fasting of Ramadan. It always surprised me how he was able to do that even in his old age. He never spread his hand before anyone. He was always satisfied in good times and bad. He suffered from a severe form of arthritis but never complained. Most of his life he used to walk instead of using other means of transportations. Whenever we visited him, he never mentioned his pain or illness. He lived for others.

When Daily Alfazal was started in 1913, my great grandfather was among the first subscribers. His subscription number was nine. My grandfather was a regular reader of the paper. After the death of my great grandfather, this subscription is still active in our family on other names.

My grand father was a Musi and was very active in financial sacrifice. He enrolled in the first chapter of five thousand people in Tehrik e Jadid. His name appears at number 326. He also enrolled his father and four of his children in this chapter. He also participated in the scheme of the sacrifice of the property, initiated by Hazrat Khalifah Sani. He remained the president and financial secretary of the local jamaat for sixty years.



He was foremost a Dai Illallah. One day in the nineteen fifties, after an Eid prayer, he walked to the gathering of Non Ahmadi Muslims and asked them to listen to him. They stopped. He then took a copy of the Holy Quran in his hand and said, this is the Holy Book of Allah. I bear witness that Hazrat Mirza Ghulam Ahmad (as) is the Imam of this age. If he is a liar, I call upon myself the wrath of Allah within a period of one year. Everyone in the crowed was stunned. Nothing would happen to me, he said, because I have followed the truth. This declaration was one sided, but Allah stands for His true servants. At this time he also campaigned for a mosque in the village and made the first contributions. Enough money was collected to begin the building which was later completed.

Within a few months of this incident two of our best oxen were stolen. That night there was rain and hail storm. No foot marks or clues remained. Those who are familiar with the village life of Pakistan from decades ago know, that in these circumstances there was no hope of recovering these animals. In the eyes of the villagers this was a big loss and they attributed it to his challenge. But he was calm. He said, wait. Its only three months and the duration of the challenge was one year. He reported the theft to the police. This is usually a formality and rarely ever anything is recovered. It so happened, that soon

there was a change at the police station. A new police inspector was posted who was considered honest. He was able to recover some animals from the professional thieves. After the necessary formalities, the thieves brought our animals to our farm and left them there. Now this was extremely rare. Usually the animals were never recovered. Even if police was able to find the thief, they would never give the original animals. My grandfather once again submitted to the villagers, that recovery of these animals was not less than a miracle. But the villagers turned away.

He once again challenged them and called upon the elders of the village by name to come forward. He asked them to call upon Allah as their witness. He said that anyone who would do that would not live for more than one year. No one accepted the challenge. There were a total of twenty six elders in that village at that time. One of them converted to Ahmadiyyat. One by one, over the years, all twenty four passed away. The twenty fifth, who became Ahmadi passed away few years ago. My grand father was the last one to pass away. He died two months ago at the age of ninety four. This is how Allah keeps the word of his true servants. He is buried in Bahishti Maqbarah in Rabwah.

Many times I saw him preaching to complete strangers. Where ever he was, on his farm, in the village or traveling, he would find an excuse to talk to the next person. He would then start preaching to him. He was a very mild and humble person. Very gently and skillfully he would deliver the message. I have always seen him smiling. He never used foul or degrading language.

He was a true gentleman, always smiling, caring and loving. He was never a burden on any one throughout his life. He was completely lucid and was able to take care of himself until few hours before his death. His children and grand children are spread all over the world. His life, though simple, is a guiding principal for many.

Invitation to Writers for Ahmadiyya Gazette, USA

We are thankful to all those who send us articles for publishing in Ahmadiyya Gazette USA. May Allah give them reward for their sincerety. At this time, we want to extend our invitation to all those who want to write for Ahmadiyya Gazette, USA. Please send us by mail at the address given below or email us at ***gazetteusa@yahoo.com****, any article which can be of general interest to a large number of audience. We are planning to publish a special issue on Sahibzada M. M. in July/August. We request, if you have any precious memories in terms of pictures or writings, please forward to us at the address below or contact us at 301 879 0110. We continue to ask for prayers and seek suggestions to improve quality of Ahmadiyya Gazette, USA.*

Editors, Ahmadiyya Gazette

15000 Good Hope Road

Silver Spring, MD 20905

Ph: 301 879 0110 fax to 301 879 0115

Ten Quranic Principles for the Workplace

By Maulana Ismail Munir and Iftikhar Ahmed, San Jose, California

1) Always start with prayers and always have good intent

My Lord, I stand in need of whatever good you may send down to me. (Chapter 28: Verse 25)

2) Think beyond what's in front; keep the big picture in mind

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. (3:111)

Allah will suffer not the work of any worker from among you, whether male or female, to be lost. (3:196)

3) Make friends through good conduct

And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of Allah (6:153)

Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice (5:9)

Fear Allah and say the straightforward word (33:71)

Let not one people deride another people. And do not defame your people nor call one another by nick-names (49:12)

Avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another (49:13)

When you are greeted with a prayer, greet with a better prayer or at least return it (4:87)

4) Co-operate with others

And help one another in righteousness and in piety; but help not one another in sin and transgression (5:3)

5) Consult others

And whose affairs are decided by mutual consultation, and who spend out of what WE have provided for them (42: 39)

6) Follow your words with deeds

Why do you say what you do not? It is most hateful in the sight of Allah that you

say what you do not. (61:3-4)

7) Be moderate

And those who, when they spend, are neither extravagant nor niggardly but adopt a moderate position in the middle. (25:68)

8) Fulfill your promise

And who are watchful of their trusts and their covenants (23:9)

And those who fulfill their promise when they have made one, and the patient in poverty and afflictions (2:178)

9) Strive for constant improvement

And that man will have nothing but what he strives for (53:40)

10) Be grateful to Allah and be charitable

Be grateful to Allah,' for, who so is grateful, is grateful for the good of his own soul (31:13)

If you are grateful, I will surely bestow more favors on you' (14:8)

Who believe in the unseen and observe prayer and spend out of what WE have provided for them. (2:4)

These work principles were originally prepared and distributed by department of Senat-o-Tijarat, Majlis Khuddam-ul-Ahmadiyya, USA.

Please visit http://www.alislam.org for complete translation of Holy Quran and information on Islam.

Maryum Shadi Fund

In the Friday Sermon of Feb 21, 2003, Hazoor initiated the Tahrik for raising funds for marriage of those girls who themselves can not afford so. In this sermon, Hazoor said that as a mark of thankfulness for Allah's blessings and in dedication to the memory of his blessed mother, who had taught him by her own example how to be caring and supportive to the needy, he was announcing his intention to help and support all those young women of marriageable age within the Jama'at who could not afford to have a few items of embellishment at their marriage. Hazoor said the Sunnah of the Holy Prophet (peace and blessings on him) in this respect was extreme simplicity, however, nowadays it has become customary to have a little adornment at time of marriage. In announcing this blessed intention Hazoor said that he hoped to be able to meet the required needs. He added that if he is not so enabled, then Allah's Community has adequate funds to sponsor this particular need.

Again in the Firday Sermon of February 28, 2003, referring to his declaration in last Friday Sermon of a scheme to assist those young women of marriageable age who cannot afford a dowry, Hazoor acknowledged a most generous response from the Jama'at worldwide. Hazoor said funds in excess of £109,000 have already been collected in the period of one week. Hazoor mentioned the promises received from all over the world and read out the names of some of the individual contributors. Hazoor named the scheme as ***Maryum Shadi (Marriage) Fund.***

All the members of USA Jama'at should welcome the latest Tahrik of our beloved Hazoor and should contribute to this fund with wide open hearts.

Humanity First

Call for suggestions and volunteers

Humanity First®, a non-profit organization for providing social and humanitarian support to disenfranchised people has been functioning in the UK since 1993. Established by Hazrat Khalifatul Massih IV, this organization envisages serving humanity on a global basis; regional chapters are being formed to fulfill that vision. Detailed objectives and accomplishment of the UK Chapter is available at: http://www.humanityfirst.org.uk

Jamaat Ahmadiyya USA is now ready to launch the US Chapter of Humanity First® (HF). A broad based, self sustaining organization, drawn from all Jama'at auxiliaries is envisioned. At this stage, volunteers interested in supporting this organization are sought. Those experienced in communication skills, fund raising, grant writing, social work, education, medical sciences, counseling, mentoring, logistics, legal, or general management should contact us at:

Humanity First
4406 Garrison Blvd.
Baltimore, MD 21215

Or

HumanityFirstUSA@hotmail.com

Additionally, your suggestions and comments to the following questions would be appreciated:

- What should be the scope of HF in USA?
- Is there a special skill that you can offer?
- Would you like to be a part of it?
- Miscellaneous suggestions?

Please pray for us that may Allah guide us in the right direction.

17th West Coast Jalsa Salana December 27 - 29, 2002

Report Compiled By Faheem Ahmad

With the blessings of All Mighty Allah very successful 17th West Coast Jalsa Salana was held at the Bait-ul-Hameed Mosque in Chino, California. Respected Amir Jama'at USA Dr. Ahsanullah Zafar Sahib with his wife Grace the Jalsa with his presence.

Preparation Of Jalsa

Three months before the Jalsa Salana the preparation was started, about fifty members took part for the preparation of the Jalsa. On December 25th~ general meeting with all the volunteers were held this meeting was addressed by the President Dr. Hamid-ur Rahman sahib and 1.H. Kauser Sahib, in which they brief all the volunteers about there duties and responsibilities. 60 x 120 Marquee was installed for the Men Jalsa Gah, Chairs and stage was arranged two days prior to the Jalsa for both ladies and men's. Three 10x10 Marquee were installed for Bookstall, Registration and Homeopathy and one 30 x 50 marquee was arranged for the children.

The 1st Day of Jalsa

The registration of Jalsa participants was started at 10 AM.. Followed by the Friday Prayer at 1:30, lead by 1.H Kauser Sahib in which he described the blessings of attending the Jalsa Salana and the prayers of the Promised Messiah (as) for the Jalsa participants.

1st session of the Jalsa

Opening session of the Jalsa started at 3 PM was presided by Respected Amir Dr. Ahsanullah Zafar Sahib USA. Which started with the recitation of the Holy Quran with the translation, followed by the Poem with a translation. Dr. Hamid-ur Rahman Sahib gave welcome address in which be welcomed the Respected Amir Sahib that he accepted graciously the invitation to attend the Jalsa. He thanked all the national amila members for there participation in the jalsa. Opening address was given by Respected Amir Sahib USA, in which he reminded the members about their responsibilities of spreading the message of Promised Messiah (as) to the people in USA, then he lead with the silent prayers.

The first speech of the session was given by Monas Chaudry Sahib, on the topic Allah: Lord Of All The Worlds, followed by Ali Murtaza Sahib (National Tabligh Secretary USA) his topic was The Holy Quran — A Never Ending Treasure. That concluded the 1st session of the Jalsa Salana.

2nd session of the Jalsa

The second session was divided into two separate sessions. The Waqfeen-e Nau session was held in the Mosque which was presided by Hafiz Sameeullah Sahib National Secretary Waqfeen-e Nau , in which Waqfeen-e Nau children recited the Holy

Quran and Poems with translations, then they introduced themselves, in the end Hafiz Sameeullah Sahib addressed to the Waqfeen-e Naud children.

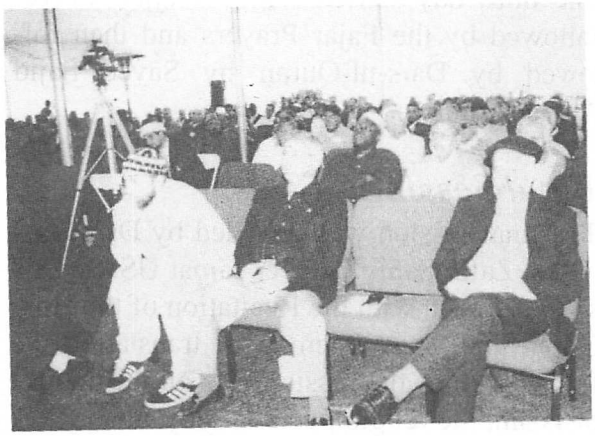
The new Ahmadies Speakers session was held in the main Jalsa Gah, this session was presided by Imam M.A Cheema Sahib, started with the recitation of the Holy Quran with translation. This was a very enlightening session because the new Ahmadie brothers spoke about their Journey to Islam, it was a very emotional session, hearing about all their miraculous backgrounds to how they converted to Islam. There were 14 speakers; each speaker took 5 minutes to address the audience. That concluded the 1st day of the Jalsa Salana.

The 2nd day of Jalsa

The Second day started with Tahajjud Prayer followed by the Fajar Prayer and then followed by Dars-ul-Quran by Abdul Raqeeb Wali Sahib.

The third Session

was presided by Dr. Hamid-ur-Rahman Sahib (President LA East) which begun with the recitation of the Holy Quran and Poem with translations. The first speech was given by Aftab Jameel Sahib on the Blessings of Khilafat Followed by the second speech of the session given by Moeenuddiu Siraji Sahib on the subject of The Holy Prophet (saw) Mercy for all Mankind Qaseeda of Promised Messiah (as) recited by a Tifal, Rishan Mohammed Sahib. The third speech was on Marriage: A Sacred Covenant In Islam by Mahbub A. Mi Sahib. Followed by the speech by Anwer M. Khan Sabib, Parents' Role in the Training of Children. The last speech of the session was on American Entertainment and Our responsibilities by Mahershalalhashbaz Mi Sahib. In the closing Chair Dr. Hamid-ur Rahman sahib requested to the members to participate in the London Mosque fund project as our beloved Hazoor launched this scheme to build the largest Mosque in Europe. This concluded the 3rd session.



Fourth session of Jalsa

The fourth session was presided by Jalaluddin Abmed Sahib (President LA West) which begun with the Recitation of the Holy Quran and Poem with translations. Followed by the first speech of the session by Dr. Kaleem Malik Sahib who spoke on Medical Evidence about the Crucifixion of Jesus Christ. The second speech was on the subject of The Second Coming of Jesus Christ by M. Anis Sheikh Sahib. Followed by the poem with translation. The third speech by Dr. Arshad M Khan Sahib on the subject of Introduction of Islam to non-Muslims. The final speech of the session given by Ch. Abdul Ahad Sahib on A Companion of Hazrat Ahmad (as)-Maulana Abdul Wahid Sahib(ra) That con-

cluded the fourth session. Lajna had their separate session in parallal with the Mens session.

Fifth Session of Jalsa

This session was a question and answer program presided by Ali Murtaza Sahib National Secretary Tabligh USA. This session started with the recitation of the Holy Quran with translation. 30 Non Ahamdi guest participated in this session and asked the question to the panel, answers were given by the panel to their satisfaction.

The 3rd Day of Jalsa

The third day started with Tahajjud Prayer followed by the Fajar Prayers and then followed by Dars-ul-Quran by Sayed Sajid Ahmad Sahib.

Final Session of Jalsa

The final session was presided by Dr. Ahsanullah Zafár Sahib (Ameer Jamat USA). This session begun with the Recitation of the Holy Quran and Urdu Poem with translation the first speech of the session was on the subject of Islam, the religion of Peace by Imam M.A Cheema Sahib. Ibrahim Naeem Sahib gave the second speech Future of Mankind. Followed by the speech by Imam I. H. Kauser Sahib on Zikr-e-Habib. Followed by prayer announcements for Deceased Members and thanks to the Jalsa participants by Dr. Hamid-ur Rahman Sahib. The Closing Address by Dr. Ahsanullah Zafar Sahib (Ameer Jamat USA), in which he again reminded the members of there responsibilities being Ahmadi Muslim and the expectation of the Imam of the age Hazrat Promised Messiah (as) from the members regarding spreading the message of Islam and financial sacrifices. He stressed upon the creating of bond of brotherhood with new converts, and thanked to the organizer for organizing the Jalsa with the spirit and teamwork. Followed by Dua lead by Arnir Sahib, which concluded the 17th Jalsa Salana West Coast.

After the Jalsa Dinner was arranged by for all the worker of the MEsa with respected Amir Jama'at USA Dr. Ahsanullah Zafar Sahib.

Highlights of Jalsa

- Total attendance of the Jalsa was 757, which included members from eleven chapters from West Coast plus from other Chapters of USA and from overseas Pakistan, Bangladesh, Abu Dhabi, England, Canada and Guatemala.
- 35 non-Ahmadis Guest Guest attended and participated in the Jalsa.
- Two newspapers such as Los Angeles Time's inland edition and Daily Bulletin gave the news of the Jalsa.
- Respected Amir Sahib Jamaat Dr. Ahsan Ullah Zafar Sahib and six National Amila Members attended the Jalsa.

Professor Abdus Salam
Science Fair
for Atfal-ul-Ahmadiyya
at 2003 Jalsa Salana, USA

Please contact your Local Majlis Qaid or Nazim-e-Atfal for further details.

- *the appearance of hundreds of signs at my hands.*

- *the present time being exactly the time fixed by the earlier prophets.*

- *my being commissioned to the present office at the head of the century.*

- *visions and dreams experienced by thousands of virtuous people testifying to my authenticity.*

- *the statement of the Holy Quran and of the Holy Prophet, that the Promised Messiah will be one of the Ummat.*

- *the pledge of Baiat (initiation) at my hands by about two hundred thousand people and consequently their following the path of truth and virtue;*

- *the crumbling of Christianity as a religion and the subsequent softening of the hold of trinity like the melting snows;*

- *the division of Muslims into a large number of denominational sects and their state of decadence and the numerous innovations and deviations from the norm.*

- *the current polytheism, alcoholism, sexual promiscuity, dishonesty and falsehood which have run rampant on a global scale and resulted in a great upheaval and crisis in the world.*

- *and on every dimension tremendous revolutionary changes are taking place in the universe.*

- *and as will be borne out by all reasonable people the world needs a reformer.*

- *and finally the failure of all to compete with me in miraculously competitive writing.*
- *and in showing heavenly signs and the fulfillment of hundreds of thousands of divine prophecies in my support.*

In short, all these signs and proofs and corroborative circumstances should be sufficient evidence for a God-fearing person to accept my claim.

(Tazkiratush-Shahadatain p38,39)

I called upon you again and again to come and resolve any doubts you might have but none came forward. I invited every one of you with a view to arriving at a final decision but no one responded. I advised you to offer the Istikhara prayer and to supplicate to Allah to reveal the truth to you but you did not do the slightest effort in this regard. Nor did you desist from opposing me. How true it was when Allah said about me: "A Warner came unto this world; the world accepted him not; but Allah will accept him and establish his truth by mighty signs." How is it possible that a man who is truthful should be wasted? How can it be that one who is sent by Allah should perish?

Therefore, O you people, do not fight with Allah. This indeed is the task, which Allah wants done for your sake and for the sake of your faith. Do not oppose Him. You can resist thunder and lightning but you cannot resist Allah. Had this scheme been conceived by man, there was no need of your opposition. Allah alone would have been sufficient for its destruction. Is it not a pity that Heaven bears witness but you do not listen? The earth cries "needed, needed" but you refuse to see. O my unlucky people, rise and behold that at this hour when Islam has been trampled under feet, disgraced like a culprit, dubbed as something false and unclean, do you think Allah's wrath and dignity should not have been roused even now? Skies are on the verge of falling. Days are near when

every ear will hear the (divine) cry of Anal-moujood -- Surely I exist - The non-believers have shown us quite a few things. Now Allah wants to show something. Therefore, do not court His wrath deliberately. Have you not seen the end of the century? Fourteen years more have passed since. Did you not see with your own eyes the eclipses of sun and the moon in the same month of Ramadhan? Has not the prophecy about the appearance of the comet Zoo-ul-Saneen been fulfilled? Do you know nothing about the terrible earthquake which recently shook the earth in accordance with the prophecy about the Messiah and devastated a large number of settlements? And was it not foretold that the Messiah's coming was to synchronize with this earthquake? Did you not witness the sign regarding Atham which was shown exactly as was prophesied by our lord and master - the Holy Prophet , peace and blessings of Allah be upon him, and about which warning had been given through Baraheen-i-Ahmadiyya as many as seventeen years earlier? Are you still unaware of the prophecy about Lekh Ram? Did anyone ever see that a contest which was almost like a wrestling match should take place and should be widely publicized through advertisements and the press, and should attract the attention of the hundreds of thousands of people and should be attended by a clear and unmistakable sign like the one which was manifested in relation to Lekh Ram? Are you not overwhelmed with shame that on seeing your anguish and the shocks you suffered in the thirteenth century, Allah visited you with grace and succour as soon as the fourteenth century was ushered in? Was it not necessary that divine promises should be fulfilled on schedule? Come explain what happened to you in the face of all these signs? What has sealed your hearts? O my misguided people, surely Allah can satisfy you provided your hearts are clean. He can attract you provided you are prepared to be attracted. Mark, how critical is the time and how dire are the needs and requirements of Islam! Does not your heart bear witness that the present time is the time of divine mercy, that there is great enthusiasm in the heavens for the guidance of mankind and that the case for monotheism is being heard by the one and only Allah Himself? But the blind of this age are so far unaware. They hold this divine movement in utter disregard. How I wish they open their eyes and see for themselves the variety of signs which are descending from above and how Allah helps and how light continues to spread. Blessed one are those who recognize this light.

(Kitabul Bariyya p. 325 to 331)

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